

The Megiddo Message

Devoted to the Cause of Christ

Does Isaiah 53 Support the Theory
of a Vicarious Atonement?

RETROSPECTION

IS THY GOD ABLE?

THE QUIET HOUR

"ALL KINDREDS OF THE EARTH SHALL WAIL
BECAUSE OF HIM"

MUSINGS OF THE EDITOR

MEDITATIONS ON THE WORD

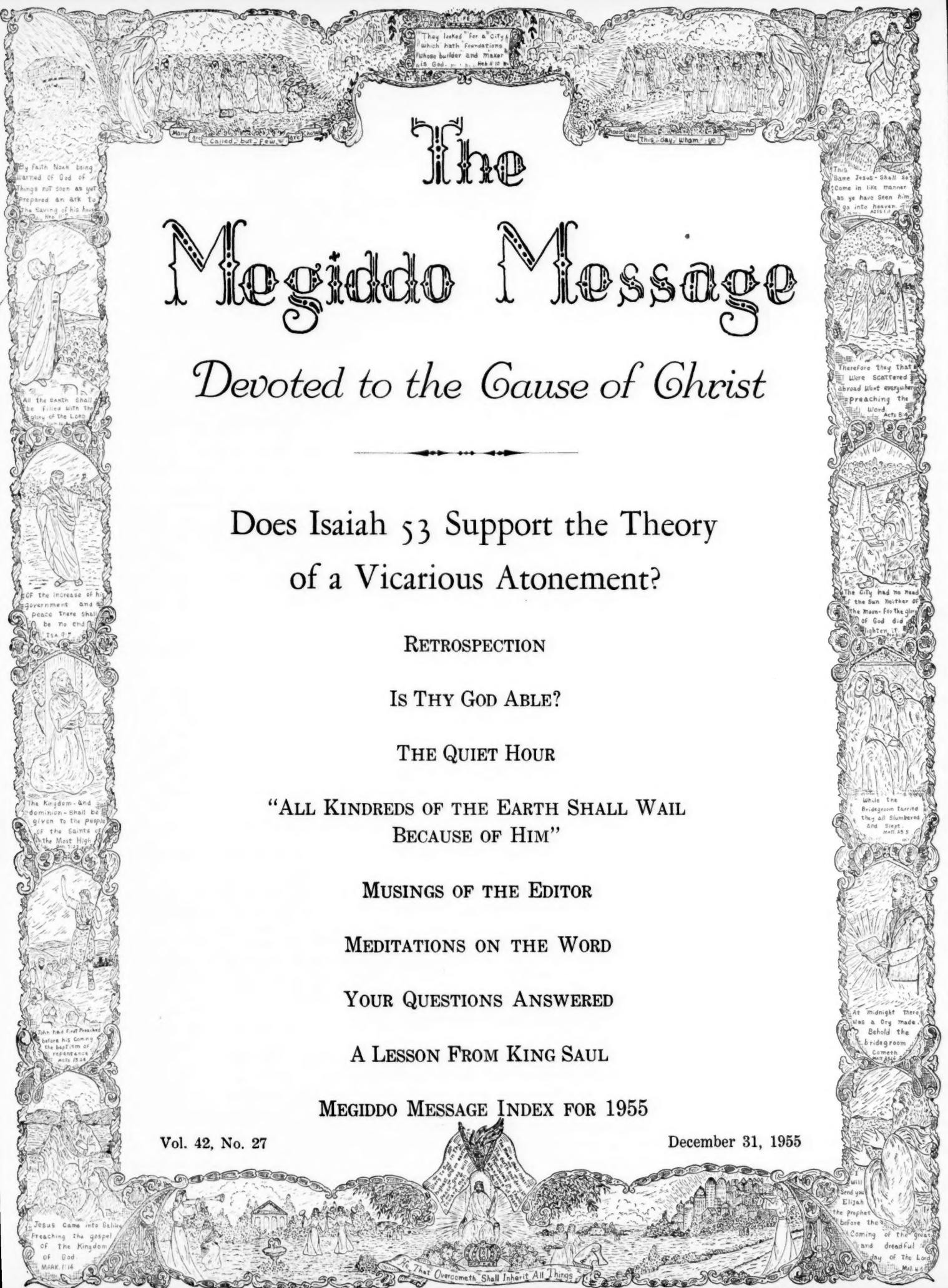
YOUR QUESTIONS ANSWERED

A LESSON FROM KING SAUL

MEGIDDO MESSAGE INDEX FOR 1955

Vol. 42, No. 27

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The Megiddo Message

Vol. 42, No. 27 December 31, 1955

Percy J. Thatcher, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone, THE MEGIDDO MESSAGE will

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- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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—Proverbs 3: 13, 14; 4: 13.

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The pages of this book unfold the purpose of our organization and the scope of our work, both past and present, for the dissemination of Truth. This edition is revised to include more facts relating to present-day home and missionary activities. Old subscribers who have long cherished an unfulfilled desire to visit the Mission can now "get acquainted" through the medium of the printed page. A comprehensive synopsis of our beliefs is contained in the Appendix.

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Letters

This Brother Passes on to Us a Beautiful Thought

Dear Brother:

If we sow good spiritual seeds we can expect to reap benefits—the benefits of eternal life. If we keep our ground well weeded and cultivated, God will send the rain of trials and the sunshine of happiness all along the way.

Canastota, N. Y.

R. S.

This Letter Rings with the Spirit of Thanksgiving

Dear Sister:

Much have I to be thankful for this glorious day! However, not just today; for as the showers of blessings are the whole year 'round, so must my thanksgiving be.

Daniel thanked and praised God for the revelation of Nebuchadnezzar's dream. Doubly should we be thankful to know of the Kingdom to come, and that we have the privilege of preparing for it.

Many words may be spoken in thanksgiving, but the one proper way is to demonstrate our gratitude unto the Lord. That way is to "do justly, and to love mercy, and to walk humbly with thy God."

Sayreville, N. J.

S. W.

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Dear Reverend:

I have one of your [Rev. Maud Hembree] books, *The Known Bible and Its Defense* (First Edition, Volume II). Will you please advise where I may obtain Volume I? We found your Volume II book interesting, inspiring, and enjoyable. Thank you for the privilege of reading your splendid book.

May God bless you, and your good work continue.

Jersey City, N. J.

Mrs. M. K.

SS. Captain Impressed with "Divine Radar"

The Megiddo Mission:

Please send me four successive issues of your periodical, THE MEGIDDO MESSAGE. I was greatly impressed with your [leaflet] "Divine Radar" which was given to me on the SS. *Queen Elizabeth* by one of your missionaries, a fellow traveler. He also gave me the booklet, *The Coming of Jesus and Elijah*.

While at sea, I have time on my hands, and reading the words of Truth in your booklet gave me inspiration.

New York City

Capt. W. R. D.

New Inspiration

Dear Friends:

The MESSAGE seems to get more and more inspiring. It is a real spiritual encouragement, and stimulates the mind with everything that is morally wholesome.

Montreal, Quebec

Mrs. M. H.

SERIES: The At-one-ment, Part 4

Does Isaiah 53 Support the Theory of a Vicarious Atonement?

WHEN discoursing on the subject of Christ's sacrificial death on Calvary, the clergy invariably turn to Isaiah 53 to read, "He was wounded for our transgressions, . . . and with his stripes we are healed."

No chapter in the Bible has been more misused by theologians, more wrested from its connection to support the untrue theory of Christ's vicarious atonement than has this one; but it plainly teaches the at-one-ment, the offering up or death to sin of the entire body of Christ (Christ the Head, and the Church, the body).

The whole religious world have been indoctrinated in the idea of vicarious righteousness, and they read this passage in Isaiah and feel that the description agrees perfectly with all their conceptions of a suffering Christ, through whose afflictions the basest are benefited in spite of their own unworthiness.

Actually, this belief, on which their whole interpretation of this chapter rests, is directly opposed to the plain teachings of Scripture.

We read in I Pet. 2:21, "For even hereunto were ye called: because Christ also suffered for us, *leaving us an example, that ye should follow his steps.*"

And again in this same epistle Peter says (4:1), "Forasmuch then as Christ hath suffered for us in the flesh, *arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.*"

Paul declares plainly in Rom. 6:10-12, "For in that he [Christ] died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*"

Paul further says in II Tim. 2:11, 12, "It is a faithful saying: *For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.*"

These passages indicate a suffering of which others besides Christ must partake; they further demand every called and chosen one to follow in Christ's steps, like Him suffering in the flesh, like Him dying to sin. There is no indication here or elsewhere in the Scriptures, of a vicarious atonement.

Jesus taught the very opposite. We quote from His Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

So, likewise, did Paul: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12).

That we may the better understand Isaiah 53, let us acquaint ourselves with a fundamental Bible principle, namely, that the man Christ Jesus, our coming King and

Messiah, who was born of the Virgin Mary and lived for thirty-three years on this earth, who during His earthly ministry went about healing the sick, the lame, and the blind, harming no one and doing good to all, because of His pure and holy character is most fittingly employed by Scriptural writers symbolically in two different ways:

To represent the Truth, or Word, or Wisdom of God, of which He was a living exemplification:

We find this usage in I Cor. 10:1-4, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

In Col. 1:27 also, the Truth is thus symbolized: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Again, Christ is used symbolically to depict a multitudinous man, of which He Himself is the Head and the Church His body:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . Now ye are the body of Christ, and members in particular" (I Cor. 12:12, 27).

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22, 23).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. . . . But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18).

It is of this whole body, "my servant Israel" (Isa. 52:13, Moffatt), a multitudinous servant, that Isaiah is speaking throughout the 53d chapter. The suffering, the afflictions, and the ultimate triumph which the Prophet

describes are not peculiar to the man Christ alone, but to the whole body of believers, of which He is the Head.

With these facts before us, and by a careful and unbiased reading of this beautiful passage, the mind is lifted above the dark scenes of Calvary, with which theology has erroneously linked this portion of Scripture, and transported far forward into the grand, glorious future, when Christ's Kingdom shall be established, and the Gentiles shall come from the ends of the earth confessing that they have been taught fables for truth, and to do homage before Christ and the saints.

Isaiah, that lofty and eloquent poet, has in the chapters immediately preceding been steadily carrying his readers forward to this time.

With a brief prologue, he lifts the curtain on a scene full of depth and beauty, a lovely chapter to the great prophetic drama—

THE PROLOGUE

"Behold, my servant Israel yet shall rise, he shall be raised on high; as many were appalled once at his fate, kings shuddering at his doom, so many a nation shall yet do him homage, with kings in silent awe, for they shall see what they were never told, a sight unheard of" (Isa. 52: 13—15, Moffatt).

Here is a multitudinous servant—*Israel*. The Prophet has introduced him before.

We read in Isa. 41: 8—10, "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Again, in chapter 46: 13, the Prophet says of him, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

When Christ comes and God's judgments compel the nations to recognize and revere earth's rightful Sovereign, this multitudinous "servant," Christ and the Saints, "shall be exalted and extolled, and be very high" (Isa. 52: 13). This is a turn of events of which the nations were never told; a sight, till then, unheard of.

Why?

Paul foretold that before Christ's second coming mankind would be turned away from the truth as revealed in God's Word, to the fables of men. He says in II Tim. 4: 3, 4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Thus it shall be in that Day when Christ and the Saints are exalted to the rulership, and the Word of God is proclaimed from one end of the earth to the other, that the prophecy of Jeremiah shall meet its fulfillment: "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19).

This is not speaking of the wicked nations of the earth who shall go out to make war against Christ and His army (Rev. 17: 14; 19: 19), but of the one-third who submit, those who "Fear God and give glory to him," because "the hour of his judgment is come" (Rev. 14: 7), and thereby escape being cut off in the great Battle of Armageddon (Zech. 13: 8).

Not always was this servant Israel so highly revered.

Jesus said to His followers (Matt. 24: 9), "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

Again, He said (Matt. 10: 25), "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

Paul wrote (I Cor. 4: 13), "We are made as the filth of the world, and are the offscouring of all things unto this day." And in Acts 28: 22 we read, "For as concerning this sect, we know that everywhere it is spoken against."

During the days of their probation, both Christ and His bride were alike despised and rejected. But in that coming Day they shall be exalted, and it shall be "a sight unheard of," which the nations that are spared shall regard "in silent awe." "Many a nation shall yet do him [my servant Israel, Christ and the Saints] homage, . . .

THE NATIONS SPEAK

"Who could have believed," *they* [the nations] cry, "what we have heard?" This is the first verse of Isaiah 53 from Dr. Moffatt's translation, and throughout the chapter "they," the nations of the new world, go on to relate what they have heard and observed of God's servant Israel, to reflect upon their past folly, and lament their misjudgment. Long have the servants of God suffered reproach at the hands of the world, ever ready to treat with contempt, hatred, and derision all who manifest the courage to live above them.

Yet despite this animosity, Israel grows. "He shall grow up before him as a tender plant, and as a root out of a dry ground" (v. 2). His growth and development is nearly miraculous, growing as he must from "dry ground"; for the wide world is destitute of the water of life. The Psalmist found it so. He cried, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Ps. 63: 1).

Dr. Moffatt renders this 2d verse of Isaiah 53, "Israel of old grew like a sapling, like a shoot springing from dry soil; he had no beauty to attract our eyes, no charm to make us choose him." The worldlings see no beauty in the chaste character, the pure, upright lives of Christ and the Saints. Such a life for them holds no charm. Rather, they are repelled by it. Thus will the nations say of God's servant Israel, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (v. 3).

To Christ and the Saints, exalted by God to the high position of Kings and priests (Rev. 3: 21; 5: 9, 10), ruling the world in justice and equity, the nations will pour out their humble apology:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God,

and afflicted" (v. 4). The word translated "borne" is *nasa*, and has for one of its definitions, "to pardon sin." *Nasa* is also rendered in many places "forgive," as: "Look upon and forgive all my sins. . . . Thou forgavest the iniquity of my sin" (Ps. 25: 18; 32: 5). This is the thought which the nations are expressing in this 4th verse. Christ and the Saints forgave them when they humbled themselves and submitted to the new Government. They enjoy the blessings of the Millennial Age, in which sickness shall be unknown (Isa. 33: 24) and all evil suppressed (Isa. 11: 8; Zeph. 3: 15; Isa. 30: 21). To God's servant Israel they owe their life, their protection from slaughter in the Battle of Armageddon, and their present prosperity as well as their hope of life eternal if, during this day of opportunity that is theirs, they walk worthy.

Jeremiah (31: 34), also, prophesied of that time when the nations should merit forgiveness: "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

It is the Lord's compassion in forgiving them and sparing their lives, which the nations express as *bearing our griefs and carrying our sorrows*.

Though the nations experience such munificence at the hands of Christ and the Saints during their Millennial reign, yet in the former age under man's rule, they esteemed their now great benefactors as "stricken, smitten of God, and afflicted," or, as Douay renders it, "We have thought him as it were a leper." True! Those who dare to live the Christ-life in this wicked world are avoided and abhorred. They are considered unclean, unfit for society, as victims of a dread disease, the very contact with which would mean pollution.

Continuing, the nations say, "He was wounded for our transgressions, he was bruised for our iniquities" (v. 5). The process of character development, which at length qualified Christ and the Saints for this high position, is well described as "wounding." In that development there is discipline, denial, chastisement. It brings pain to the flesh, yet joy to the spirit. We read in Job 5: 17, 18, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole." Again, we read in Hos. 6: 1, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

The nations at that time will realize that the wounding, the daily cross-bearing, the self-denial, which Christ and the Saints passed through in the course of their moral development, has resulted in rich benefits to them, and they express their gratitude. For it is Christ and His bride, who themselves had first to be redeemed, whom God has appointed for the redemption of future generations; to become the spiritual progenitors of the new race that is to be developed on the earth after the wicked have been destroyed. God has elected them to "be fruitful, and multiply, and replenish the earth" (Gen. 1: 28).

"The chastisement of our peace was upon him: and with his stripes we are healed," say the nations (v. 5). These lines in Dr. Moffatt's translation read, "Twas for our welfare that he was chastised, the blows that fell to

him have brought us healing." The definitions of the word translated "stripes," or "blows," throws wonderful light on this phrase. They are, "Properly to bind together, to join together, to be joined together, *to bring into fellowship . . . to be associated with, to have fellowship with. . . . All associated as one man.*" Because Christ and His Bride were joined together and all associated as one man, the nations can be healed.

The next verse is a further confession of the nations: "All we like sheep have gone astray; we have turned every one to his own way" (v. 6). They shall confess that they have gone far astray from the true religion. Here we find the same thought that is contained in the Parable of the Prodigal Son. The Prodigal, not attracted to the Christian's disciplined way of life, detaches himself from the Father's house. He lives the life of his choosing, until at length a famine—a time of great spiritual hunger—arises in that land. Famishing, he seeks food. Loathe to eat the husks—the only fare available, and in which no life-giving substance is to be found—he comes to himself. He says, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15: 12—19).

In that Day the prodigal nations shall come confessing, "All we like sheep have gone astray."

What a transformation shall be wrought on earth when true religion and true Christians are no more the derision of the masses, but objects of highest veneration; when the nations who are now divided through adherence to various creeds shall turn to "*one Lord*," and "*one faith*"! "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. 60: 14, 15).

Continuing in Isaiah 53, we read more of this servant Israel during the years of his development: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (v. 7). How descriptive this is of their complete and unreserved submission to the will of God, of their trials and afflictions, and their death to sin! How in harmony are the words of Paul with those of Isaiah!

We read in Phil. 3: 7—11, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

In the next two verses of this chapter in Isaiah, the nations reflect again upon how God's servant Israel was despised in the eyes of the world during the days of his

development, when God was training and fitting him for his future work, the redemption of humanity. They say:

"Through violence in judgment was he taken away, and who gave thought to his fate—how he was cut off from the land of the living, for our transgressions was stricken to death? They made his grave with the wicked, his tomb with evildoers; although he had done no violence, nor was any deceit in his mouth" (vs. 8, 9, Am. trans.).

But out of the pain, the oppression, the death to sin, through which he so meekly and submissively passed, Israel emerges into triumphant joy! It is of this joy that the nations, in conclusion, speak:

"Yet the Lord saw fit to crush him with pain, so that, when he makes himself a guilt-offering, he shall see posterity, shall prolong his life, and the pleasure of the Lord shall prosper in his hand" (v. 10, Am. trans.).

After Israel makes the "guilt-offering," the "living sacrifice" of Rom. 12: 1, after he dies to sin, comes the exaltation and the reward. He is then privileged to behold in the happy subjects of his Kingdom his spiritual offspring, as they multiply and fill the earth. For his seed is destined to be as numberless as the stars of Heaven and as the sands upon the seashore (Gen. 15: 5; Hos. 1: 10). And God shall prolong the life of this servant, in whose hand His own pleasure has prospered and shall prosper, throughout years unending!

Thus concludes the apology of the nations.

EPILOGUE

As an epilogue, as it were, to this lovely chapter, the Prophet Isaiah pictures Christ and the Saints at the dawning of Eternity, scanning the length and breadth of the earth, now filled with glorified, immortal beings:

"The fruit of his suffering shall he see, and be satisfied; through his affliction shall my servant, the Righteous One, bring righteousness to many, and he shall bear [pardon] their guilt. Therefore will I divide him a portion with the great, and with the strong shall he share the spoil; because he poured out his lifeblood to the utmost, and was numbered with the transgressors, while he bore [pardoned] the sin of many, and made intercession for the transgressors" (vs. 11, 12, Am. trans.).

There are two folds to Israel's triumph:

"He poured out his lifeblood to the utmost, and was numbered with the transgressors"—he died to sin while enduring the world's derision, and thus secured his own redemption.

Then, after that, he becomes the instrument in the hands of God to provide for the character development and the redemption of the nations of the earth, forgiving their sins and uniting them to the immortal family (Rev. 7: 9—17).

What a glorious chapter is Isaiah 53, revealing God's grand plan of salvation, showing how the Almighty works first *upon* and then *through* Christ and the Saints to redeem this planet, to lift it from ignorance to knowledge, from wickedness to righteousness, from death unto life immortal, until all the earth is filled with the glory of the Lord!

And nowhere in it do we find a hint of vicarious atonement; but, rather, the very opposite.

RETROSPECTION

IMPRESSIONS made upon the mind in childhood days are never obliterated; and though they may lie dormant through the lapse of years, circumstances recall them from some remote portion of the brain. How necessary, then, that we see to it that those impressions are of the very best!

Long ago infant lips were taught to repeat the following lines, simple, but very true:

"How pleasant it is at the close of the day
No follies to have to repent;
But reflect on the past and be able to say
That my time has been properly spent."

We cannot fail to observe with sadness the effect of TV and moving picture shows on the rising generation, as we see small boys walking around with pistol or rifle pointed at their companions, and the youths of our land entering more and more into lives of immorality and vice.

It will indeed be a blessed day when the "weaned child" (Christ, and the faithful of these six thousand years, His body) places his hand, or power, on the "cockatrice' den." No longer then shall evildoers be permitted to teach iniquity to our children; but, instead, they shall be taught purity, kindness, gentleness, honesty, and peace.

It is pleasing when governed by the Word of Truth to be able to review the events of the day that is past and know that its duties have been well done; to realize that the purpose with which we started the day has been accomplished; that in the busy scenes by which we have been surrounded we have done our part faithfully, and that the temptations which may have assailed us we have overcome.

The retrospective joy of one day is as nothing in comparison to that which shall be experienced by every faithful one who, upon reaching the end of the journey of life, is able as the beloved Apostle Paul when taking a glance of retrospection—not of a day but over many years of whose events and trials we read in Second Corinthians 11: 23 to end—to exclaim as did he in Second Timothy 4: 7, 8, in the face of all the persecution which he endured ere he fell asleep: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

HABITS

The greatest iceberg once was just
A tiny flake of snow;
And flake on flake adhered to it
And it did slowly grow.

And so it is with habits good,
Or habits very bad;
In time they'll give you lots of joy
Or make you very sad.

—Sel.

Is Thy God Able?

THE question, Is thy God able? is a sharp, clear trumpet call to explore the dimensions and depth of Biblical religion; for there is more than meets the eye in these four simple words. They glow forth in significance from one of the best known stories of the Old Testament.

Daniel, though a foreigner in Babylon and a member of a captive race, had risen to a position of power and prestige in the kingdom of King Darius. But rivals, envious of this alien, conspiring to entrap him, persuaded the king to sign a decree stating that for thirty days no one should pray except to the king himself, on penalty of being cast into a den of lions—into the power of evil men. But Daniel was not to be intimidated. Thrice daily he prayed before an open window to his God. Then the conspirators informed against him. Although the king loved Daniel and bitterly repented his decree, he could not change the law, for it was now the law of the Medes and Persians which altered not.

After a sleepless night the king arose very early and in haste made his presence known to Daniel, and cried, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee?" He was anxious to know if Daniel had been protected. Now Daniel had always allowed his relation to his God to distinguish him from others. Hence the king evidently felt that the one under the test was Daniel's God. So the question of the king was not "Are you alive?" or "Have you survived?" but, "Is thy God able?"

It was the question of the pagan king, who put his trust in falsehoods and who was of the class of whom God says, "Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them" (Jer. 10:14).

The true believer knows his God is able; for the supreme power of God is made the first article of his faith. The scoffing, incredulous world cry, "What has God done for you? After all, what difference does your faith make in you?"

His answer to the query, "Is thy God able?" is, "What does the Lord require of me?" For God is able. "He is not naked or of limited power, but He is infinite, eternal, unchangeable and in His being is wisdom, power, justice and mercy."

Daniel and his followers were not spared the hazardous ordeal; but they were strengthened to survive the trial. Likewise, we shall not be spared trying circumstances. These have a double import: To the skeptic they teach that God is able to aid and deliver. If he had eyes to see and ears to hear, then the moral lesson of God's deliverance would not be lost on him. To the Christian, they add to his stature, giving him the quality of endurance and faith with which to meet life's daily battles.

Is thy God able, is a challenge; and the serious question with us is, How are we meeting it? Does our daily conduct glorify God? In our daily life and deportment we are the ones showing whether our God is able or not to make us happy, contented, patient, free from selfishness, jealousies or strife.

We say we believe in God and we speak bravely about

His power; but let the trials and hardships come, and is our faith such that we are saying by our actions in all confidence, "Our God is able to deliver"? It is the adversities, sorrows and afflictions that test the quality and depth of our professed religion and prove whether our trust is such that we have implicit faith in His ability to deliver. It is rightly said that the one whom God upholds, evil cannot throw down.

We must all reach the high standard where we will thank God in the midst of trial that we are privileged to share the lot of those who accept the challenge, "Is thy God able?" For His "everlasting arms" are all-powerful to uphold us. How often we would have gone down but for this very gracious support! Let us fare forth bravely, for we walk with Him who is able to keep us from falling. But beware of going places where He will not deliver, lest He find us in an evil way and our own words condemn us. Never once think of going down to the world's level in order to get an hour or two of enjoyment. Rather, let others see that our joy in our God is superior to what they have; that we are spoiled for anything besides.

God's chosen and choice few are not Christians plus something else, but they embrace one objective and possess one perspective: That our God "is able to do exceeding abundantly above all that we ask or think."

From one who was happy in his faith at all times, we have these encouraging words: "You are all sons of light, sons of the day, and none of us belong to darkness or the night. Let us then never fall into the sleep that stupefies the rest of the world: let us keep awake, with our wits about us. . . . So go on cheering and strengthening each other with thoughts like these, as no doubt you have been doing" (1 Thess. 5:5, 11, Phillips).

This world is by no means the limit of our horizon; but our outlook goes beyond this sinful age to the wonderful time when our God whose ear is not heavy that He cannot hear, and whose hand is not shortened that He cannot save, will re-make these mortal bodies of ours and fashion them like unto His glorious body.

This is the God of Daniel; and will we not allow Him to lift us up from our low and groveling condition and deliver us? For He alone is able.

Life is a matter of moments,
Of meeting each problem now,
Taking the best that is waiting,
Holding and guiding the plow.

Life is the way that we plant it,
The pruning and pulling each weed,
Asking for each day's guidance
To face the daily need.

Of searching the Bible promise
Whenever the faith would dim—
Life is a matter of growing
Up to the height of Him.

—Sel.

The Quiet Hour

IT was the close of a memorable day in the life of our Lord. Multitudes streamed down the mountain side, five thousand men, to be exact, and throngs of women and children. Satisfied they were and amazed, for a mighty miracle had been wrought among them. Had they not seen the five loaves and two fishes in the hands of the Great Teacher of Galilee broken and passed to all present? Everybody had eaten and was satisfied, but that was not all, for before their astonished eyes they watched the disciples collect the pieces left over—twelve baskets full!

The sun was sinking low in the west when the Master commanded the wondering thousands to return to their homes. Then He told His disciples to get aboard their boat and go on ahead to the other side. The hills that had so recently echoed and re-echoed with the voices of the multitudes were hushed and still when the Master ascended up into the mountain alone.

It was the end of a perfect day. We reflect: what more need be experienced than this wonderful miracle to make faith leap high? But for the Master it was the quiet hour without which no day would be complete. Indeed He would not consider—He would not think of facing the ungodly throng, or even His own disciples, till He had taken time to commune with the Heavenly Father, seeking wisdom to deal with the multitudes, asking for strength to face the trials awaiting Him at every step, praying for His disciples that their eyes might be fully enlightened and that their faith should not fail. Earnestly He prayed till the night shadows deepened and the hour grew late. Still He lingered, pouring out His soul, pleading for guidance, not ceasing His vigil till the hours grew small; and arising, He found His faith and courage strong and glowing as a leaping flame in the darkness, fanned by the spirit of God.

He realized, He knew, the value of tapping the divine reserve of spiritual power to carry Him through to a victorious completion of the work assigned to Him by the Father. If amidst the calm Galilean countryside Jesus needed time to be quiet, alone, how much more do we, living in the turmoil and pressure of modern America, need time for reflection, meditation, and prayer!

Do we realize the value of a quiet hour? Is it a part of our daily life in the Christian walk? Have we experienced the pure delight of a single hour spent in drinking from this same mighty source of strength which enabled the Master to say, "Be of good cheer, I have overcome the world"?

Are we weak, fainthearted, stumbling and falling along in the way, making no real headway in conquering the evils of our nature? There can be but one answer. We have not made use of the quiet hour in our daily life, that quiet time with God alone, asking that He lead us to the wellspring of wisdom, seeking His partnership in all our plans, asking the Saviour to help us with every duty of the day, laying bare before Him our sins and failings, asking for help to be cleansed from the besetting sins.

Again our prayer may have become a lifeless ritual, and not a communion with the Father as friend with friend. We ask not, so we have received not; or if we

have asked, we ask amiss to consume it on our own desires.

If we have been among the class who feel they have not time to provide for the quiet hour of communing with our Father in Heaven, we must realize that by this very act of negligence we are providing for an unquiet time throughout the day. We are just out of touch with God. We have descended into the depths of the sea, so to speak, without making sure that the lifeline of atmosphere from the heavenly altitudes is in good working order; and thus, before we realize it, we find we have grown pale and anemic, unable to stand longer in an upright position; and we shall as surely lose our way as would a captain starting out on a voyage across the ocean without chart or compass. If we think we have no time to spare from the pressing duties of each day, let us review our daily schedule and cross out the non-essential or less important activities and *make room* for this most necessary obligation.

The quiet hour of prayer and meditation is to the soul what digestion is to the body. Without proper digestion and assimilation, food is wasted. And so without the quiet hour, words of life are lost to us.

If we wish to go forth in the strength of Jehovah we must seek Him where He may be found. Let us arise, go home and build afresh the altar that has fallen down and find the peace and power the faithful of old found, when they prayed earnestly three times a day with their windows open toward Jerusalem! Many times we pray—but with our windows closed, as it were, so the Lord has been unable to pour out a blessing!

God forbid that we should longer continue to be as most of that great multitude which Jesus miraculously fed that day on the mountain side—beholding and enjoying only the surface value of the blessings of Truth, the loaves and fishes, but missing the greatest benefit of all, that of ascending higher into the mountain with the Master to seek a blessing. Those who thus do are able to tread the week-day valleys with a firmer step and a joyful heart, their eye fixed, courageously pressing forward to gain the prize of life eternal.

"Amid the world of restless heat,
When pants the higher life,
What joy to find a calm retreat,
Where living waters murmur sweet,
A quiet hour from strife.

"O quiet hour! with God shut in,
And all the world shut out!
Here heaven's holy joys begin,
Delights my soul would revel in,
And thoughts that are devout.

"O quiet hour, in which God speaks
As friend would speak with friend!
Here faith mounts up to lofty peaks,
To view the land the pilgrim seeks,
And earth and heaven blend.

"O quiet hour! O trysting place
Where oft I meet with Him!
I almost see Him face to face,
And almost feel His warm embrace—
My cup runs o'er the brim."

"All Kindreds of the Earth Shall Wail Because of Him"

IT was Jesus who said this, in the last message humanity ever heard from Him. It was of such importance that after He had ascended to Heaven He sent back a message containing these words: "Behold, he cometh with clouds . . . and all kindreds of the earth shall wail because of him" (Rev. 1:7).

To Christ's faithful servants, His coming will be a time of great joy; but to the unfaithful and the world of the ungodly it will be a time of wailing. Why should it be a time of wailing to the world? Because, at His coming, instead of submitting and thus obtaining a blessing, they will marshal their forces to roll back the tide of His power.

Read in Rev. 19:19, and 17:14, what Jesus foretold: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and his army. . . . These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

His judgments will then follow; and as they see their armies shattered, their fleets destroyed, their fortresses in ruins, their jets and airplanes rendered useless, their illegal gains suppressed, their profiteering ended, their gambling, drinking, prize-fighting, immorality and worldly amusements barred, then "*all kindreds of the earth shall wail because of him.*"

Carefully read the 18th chapter of Revelation, which portrays clearly the reason why there shall be wailing when proud Babylon—the present city of confusion—is overthrown. Consider the billions of dollars Babylon spends for things that are of no glory to God and no real benefit to mankind! Pride rules the masses. Not satisfied with what is manufactured in our own land of varied industries, ships must ply the ocean bringing to our shores elegant garments fashioned in Paris, shawls and rugs from Persia, diamonds and feathers from Africa, etc.

In First John 2:15–17 we are warned: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

This world of the ungodly which must pass away because of its iniquity compose the "all kindreds of the earth" that "shall wail because of him." When they realize that their power is gone and a strong hand is ruling which has force to execute the law, they will cry: "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! . . . Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness! . . . The merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more. . . . The merchants of these things which were made rich by her, shall stand afar off . . . weeping and wailing."

When the revelator heard this, he also "heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Thus, the only way to escape the destruction which is coming on the earth is to come out from this present Babylon in both doctrine and practice. Then, in place of wailing at her destruction we shall rejoice that deliverance has come.

Musings of the Editor

IN many a military campaign, lone divisions, or small groups of soldiers often have had to hold a strategic position or a fort against heavy odds. Usually help has been promised or anticipated, and the anxiety among the men is to be able to

HOLD THE FORT

hold on until help comes. Fresh troops, more ammunition and food supplies, as well as medical aid are welcome when they arrive.

Soldiers in the Christian warfare during the closing hours of salvation's day are (figuratively speaking) holding the fort against the enemy. In His absence our Commander has entrusted us with a charge to keep. We fight against sins and temptations, from without and within. We fight against doubts and fears, indifference and the uncertainty about us. All these, and more, keep pressing the battle strongly against us.

We have gained some ground in this battle; we have won some victories. This should encourage us to hold on. We should ever be mindful of the fact that, no matter what our accomplishments, if we do not hold the good we have gained it will profit us nothing. Equally important to taking the fort is the work of holding it. Jesus' encouraging words in His last message are timely: "But that which ye have already hold fast till I come" (Rev. 2:25). Yes, hold fast! Hold the fort! Jesus is coming again, and soon. It is His own promise, and His words are true.

When Jesus' forerunner, Elijah, appears, we shall have help. God's people will be reinforced with a mighty recruit, who shall impart power to these fighting forces. Faith will turn to sight and all our present difficulties will appear in a different light, and we shall know and understand their meaning.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The promises of God stand true, and some day they will be fulfilled. Let us not weaken in the battle against sin, but hold the fort to the end.

It takes a lifetime to build the character of a noble man.

If not faithful in the little things of life, we shall not be faithful in the greater things.

If we would be winners in the race for eternal life, we must practice daily in spiritual things.

This I learned from the shadow of a tree, . . . Which, to and fro, did sway against a wall: . . . Our shadowselves, our influence, may fall . . . Where we can never be.

Meditations

on the Word

"Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation" (Zechariah 2: 13).

These words form a summing up, a finale to the statements just preceding them. Taken by itself the meaning of this verse would not be clear, as it seems to picture unfulfilled events as being already consummated. Obviously the words were spoken prophetically, foreshowing that the Lord will ultimately rise out of His holy habitation.

The narrative begins with verse 10, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." Future tense, "lo, I come, and I will dwell in the midst of thee." It is an event yet unrealized. In this way the Prophet advances the eschatological viewpoint. Things are not always to continue as they are, man is nearing the end of his time. There is to be an end of the present regime. The present social and political order is to be replaced by the Kingdom of God, which, as the "stone" of Nebuchadnezzar's vision (Dan. 2: 34), is to grow and expand until it fills the whole earth. These are good tidings for the "daughter of Zion," the individuals who are longing and preparing for that better day, living such lives as make them fit associates for the great King.

Zechariah 2: 11 reveals another fact of that better age: "Many nations shall be joined to the Lord in that day, and shall be my people." God's great plan is destined to succeed. Contrary to the trend of the ages, right shall then prevail and evil be forced to retreat from the scene. And whereas up to the present time only a small minority, variously defined as the "handful of corn in the top of the mountain," "a very small remnant," "the fewest of all people," have come over on the Lord's side, then "many nations shall be joined to the Lord." A great reversal of the trend! Jesus revealed this in His post-ascension message, the book of Revelation, "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, . . . and he shall reign for ever and ever" (11: 15).

"Many nations shall be joined to the Lord in that day." And in this forecast Jesus' area of authority is revealed to be the earth: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." This also agrees with Jesus' First Sermon, "Blessed are the meek, for they shall inherit the earth. . . . Swear not . . . by Jerusalem; for it is the city of the great King" (Matt. 5: 5, 34, 35).

It is assuring to know that God will not always be silent, that evidences of His existence and authority will not always be limited to the words of the Bible and our observations of nature and the visible universe. At last the Lord shall rise up out of His holy habitation. Immortal men from other portions of the habitable heavens will frequent this earth. Christ is coming with an "innumerable company of angels." God's power shall be seen at

first hand, His authority felt in a manner that the most skeptical person cannot fail to understand. It will be a cause that demands submission—or else. The day of human drifting will be past. All who survive then must render outward obedience, no open manifestation of evil will be tolerated.

However, this plan, then universal, will not be entirely new. God-fearing souls, living at different periods during 6,000 years of human history, have voluntarily developed such characters that they were completely silent in the presence of Divine Authority. True Christians of today are in this category. If reckoned among these we shall have surrendered our right to act, speak, or think, as our natural inclinations dictate. Isaiah 58: 13 pictures this extraordinary accomplishment: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words . . ." The holy day or sabbath here indicated is our day of life, our day of probation, a day which must be spent wholly to God's glory.

In Eccl. 5: 1 this silence which is so golden is described in these words: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Jesus also emphasized the importance of controlled speech when He said: "But I say unto you, That every idle [injurious] word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36, 37).

To be silent before God is not to be mute or voiceless; it is rather to restrict our speaking to the framework of Divine Law. This thought is contained in Matt. 12: 35, "A good man out of the good treasure of the heart bringeth forth good things." God's law does not condemn that kind of talking. Again the Apostle Peter reveals this type of speaking which is acceptable with God: "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11). And both the Psalmist and the Apostle James speak of keeping our tongue with a bridle, so our speech will at all times be under rein.

The ruling group in God's future arrangement of things upon earth when Christ has become King, must all be individuals of merit. Three millenniums ago King David defined God's standard of excellence for all His administrators of law: "The God of Israel said, . . . He that ruleth over men must be just, ruling in the fear of God." No man or woman will be given authority over others in that new Government of the righteous, by the righteous, for the righteous, but those only who have learned to rule themselves, those who during their lifetime became silent in the presence of Divine law.

When God raises up out of His holy habitation and sends His Son to earth to take the next step in the process for which the great Plan was designed, there shall stand with Christ on Mount Zion one hundred forty and four thousand associate rulers (Rev. 14: 1) who have become silent to the extent that they never speak a word of their own. Of them it is said in v. 5, "And in their mouth is found no guile: for they are without fault before the throne of God."

Your Questions Answered



BIBLICAL PERSONAL CURRENT

Do you have a question? Personal replies will be sent to Biblical questions to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. THE MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

Since the Lord has said that it is not that which goes into the man that defiles, but that which comes out from the heart; how then could what he eats or drinks, or the use of tobacco, defile him, if it did not affect his mind and cause him to have evil thoughts?

We are commanded in I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." When we knowingly eat or drink anything, or practice any habit, which is detrimental to the health, we are in violation of this commandment. Also, we are forbidden by the law of God to spend our money for "that which is not bread" (Isa. 55:2), meaning unnecessary and harmful things; and Paul advises, "Having food and raiment, let us be therewith content" (I Tim. 6:8). Tobacco is neither food nor raiment, and it is acknowledged to be physically harmful. In addition, it is a filthy habit, and obnoxious to many. No Christian will indulge in its use.

Jesus truly said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man" (Mark 7:15). Before the tobacco or liquor or other injurious substance enters into a man, his evil desires go out after them. He is defiled by his unrestrained desires, the lust which precedes the act; and "when lust hath conceived, it bringeth forth sin" (James 1:15).

Upon what grounds do you consider yourselves justified in attaching the title *Reverend* to pastors of your church when Jesus and the Apostles had no such titles?

Objectors to the use of this term always point out that the word is used only once in the Bible (Psalm 111:9), and is there applied to God. This is far from the truth. While the English word "reverend" may appear only once, it is a translation of a Hebrew word which is used many times under other renderings. This word *yare*, variously translated "fear," "fearing," "reverence," is found 153 times in the Old Testament, and is often applied to mortals (Josh. 4:14; I Kings 3:28, etc.). Its derivative, *yirah*, is also translated "fear" (noun) 42 times. One of the definitions is, "One who fears God." The title may therefore be lawfully applied to any who qualify.

Note that Psalm 111:9 says, "Holy and reverend is his name." If "reverend" is forbidden, then "holy" would be equally obnoxious; yet Paul addresses the believers in Hebrews 3:1 as "holy brethren, partakers of the heavenly calling"; and there is a direct command in First Peter 1:16, "Be ye holy, for I am holy."

We do not know what titles were or were not used in the Apostolic Church.

Please clarify your doctrine that 100,000,000 are to be raised in the Resurrection at the last day. I had always understood that group to be the angelic throng who are to attend Christ at His return.

We are told in Hebrews 12:22 that Christ is to be accompanied at His second coming by "an innumerable company of angels." This agrees with Daniel's vision of the Last Judgment (ch. 7:10): "A fiery stream issued and

came forth from before him [the Ancient of days]: thousand thousands [an indefinite number] ministered unto him." These are the attending angels; the specific number follows in the remainder of the verse: "ten thousand times ten thousand"—one hundred million—"stood before him: the judgment was set, and the books were opened."

The subject of judgment always stands *before* the throne of justice, in the place assigned to this vast but definite number.

If, as you claim, the Bible is a self-interpreting Book, how have the clergy developed such a diversity of creeds from the simplest passages?

It is because they approach the Bible, not with an open mind, but with "an axe to grind"—a theory to confirm or a system of theology to uphold. By isolating texts from their connection and telling what they think the meaning to be, they sometimes succeed in wresting the Scriptures to an apparent confirmation of a creed which can be traced back to a pagan source. But such wresting, the Apostle warns, is to their own destruction (II Peter 3:16). They take what looks good to them and ignore all the rest, reading into the Book ideas which are utterly foreign to its general spirit and plain teachings. The Book prohibits such "private interpretation." As Peter declared, "No prophecy of the Scripture is of any private interpretation" (II Pet. 1:20).

When studied by subjects, with the one object of learning its deep spiritual truths, regardless of our past education, the Bible as God gave it is self-interpreting and free from every contradiction and error. Its doctrines are not yea and nay, but yea and Amen (II Cor. 1:19).

I read in your MEGIDDO MESSAGE, "... if we devote a lifetime of service to the Lord—earnest, wholehearted, thorough—our future is secure." Please explain that statement in the light of Eph. 2:8, 9, which indicates that our future is the gift of God, and not a reward of personal merit.

There is no escaping the tremendous "if" which underlies and conditions every promise of the Almighty. Throughout the Bible runs the sentiment of Isaiah 1:19, "If ye be willing and obedient, ye shall eat the good of the land." Eternal life is the reward of a life made over by the power of the gospel or grace of God (Rev. 2:7), yet for all that, it is a gift, not wages, because the reward is out of all proportion to any service we can perform. When we serve God, we are not adding to Him but to ourselves. This "gift" is too precious to be placed in any but clean hands (Psalm 24:3—5). It is definitely "not of ourselves," because we are powerless to give ourselves immortality: Christ must come and save us. It is not of the works of the flesh, nor those of the Law of Moses, which tended to produce a boastful, self-righteous legalism; but the "good works" enjoined in Eph. 2:10 are always a "must" to the seeker after salvation.

Are God and Jesus one person?

It is impossible for two individuals to be one person. They can, however, be one in mind and purpose and activity, and this is the unity of the Father and Son. Jesus prayed that His disciples might be one as He and His Father were one (John 17:21, 22), which was to speak the words and do the works of God (John 5:30; 14:10).

A LESSON FROM KING SAUL

Homeward they journeyed from glorious conquest,
Israel's legions, in battle array;
Shouting their praise for the victory given;
Saul, in his chariot, leading the way.
With them they bring proud King Agag—a captive,
He, and the best of the flock had been spared,
Spared to present to their God as an offering,
Thinking that God for such sacrifice cared.

Saul, who had once in humility listened,
Feeling that he was unworthy to rule
So great a people, in bright armor glistened,
While by God's standard he acted the fool.
See him bow low before Samuel, saying,
"Blessed be thou in the name of the Lord."
Hear him proclaim, self-deceived, and self-righteous,
"I have performed as thou gavest me word."

Samuel answered, "What meaneth this bleating,
The bleating of sheep that now falls on my ear;
The lowing of oxen, if you have been keeping
Jehovah's command, which to me is so dear?
Is the Lord pleased with such sacrifice offered,
When he commands you his voice to obey?
Thou hast rejected the Word that was proffered,
And thy dominion is taken away."

Saul, thinking God would be dazzled by splendor,
Did not consider the weight of his sin;
Thinking that *sacrifice* pleased his Defender
He did not see the dire strait he was in.
But Samuel said, to obey is far better;
This is the service Jehovah requires,
That we should keep *all* his law, *to the letter*.
This is the *sacrifice* that He desires.

You know the rest of the unpleasant story—
Saul lost his kingdom, and also his life,
When for the choosing lay honor and glory,
With an eternity, free from all strife.
Offered in vain were excuses and reasons;
The sinners of Amalek, God ordered be
Put to the sword, with none spared, or delivered,
And its fulfillment he wanted to see.

Let us take heed to the warning here given,
And when God speaks, really fly to obey
Every commandment—'tis sent us from heaven;
Not deviating one mite from the way.
Then we shall not hear the dreadful words spoken,
"I never knew you." Instead we shall hear
From our dear Lord, whose oath cannot be broken,
"Enter my Kingdom, and banish all fear."

—L. L. S.

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